

was held. Men used to say that for the first ten years of his reign he was a model sovereign (*pr<sup>o</sup>-tantissimus*), for the next twelve he was a brigand (*latro*), and for the last ten a spendthrift heir, so called because of his preposterous extravagance (*pupillus ob profusiones immodicas*). He was nicknamed *Trachala*, the obvious reference of which would be to his short, thick neck; but Aurelius Victor appears to associate it in some way with the meaning of "scoffer" (*irrisor*).

In greater detail Zosimus\* accuses Constantine of wasting the public money on useless buildings. As a pagan, he would naturally regard expenditure upon the construction of sumptuous Christian churches as money thrown away, but it is perfectly certain that the state of the Imperial resources did not justify the Emperor in lavishing vast sums upon churches in all parts of the Empire. If we consider what must have been the capital cost of his churches in Rome, Constantinople, Jerusalem, Bethlehem, Mamre, and Antioch,~to mention only a few places, —and remember that he was constantly urging the bishops to keep building and constantly sending instructions to his vicars to make handsome subsidies out of the State funds, we cannot but conclude that the grumbling of the pagan tax payer was thoroughly well justified, Constantine, indeed, seems to have been as *entirely* in the matter of building churches as was in our day the mad King Ludwig of Havana in the building of royal castles. Nor was this the only form in which the passion for bricks and mortar—  
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\*ii., 32, 35-